continued or fell into neglect, and the Confucian theory by which social relationships had long been ordered was either discredited or on the way toward desuetude. Christianity made notable gains, and Buddhism experienced something of a revival, but the majority of the educated were moving toward a religious scepticism which at times became militant.

Intellectually the younger educated men had passed almost completely out of one world into another and were dominated by an enthusiasm for science—of a Western type.

Socially old customs were going, here and there the family was showing signs of disintegration, the relations between the sexes were being revolutionized, and former moral standards were actively challenged. The nation had struck its tents and was on the march—but whither no one could foresee.

On the other hand, while China was being so altered by contact with the Occident, she was having but little influence upon the West—far less than in the eighteenth century. Chinese art was eagerly collected by Western museums, courses on China's history and culture appeared in the curricula of universities of Europe and America, but the culture of the Occident was, apparently, unaffected. The old civilization of China was being shattered by the West, but as a rule Westerners had almost no knowledge or appreciation of China. Only a few savants and here and there a far-seeing individual were aware of the greatness of the civilization which was so rapidly disappearing. Even some of these questioned whether China had anything to teach the Occident. There was no reciprocal fertilization of Western culture.

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of events, movements, and problems of the China of these years are numbered by the thousands. The attempt to select the most useful and significant of them is both necessary and fallible.

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